

The LIFE of *ADAM*:

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T H E
L I F E
O F
A D A M.

Translated from

Gio Francisco Loridano.

By RICHARD MURRAY, A. M. & J. U. B.

He came, and with him Eve, more leath, though first
To' offend, discount'nanc'd both, and discompos'd ;
Love was not in their looks, either to God
Or to each other, but apparent guilt,
And shame, and perturbation, and despair,
Anger, and obstinacy, and hate, and guile.
Whence Adam faltring long, thus answer'd brief.
I heard thee in the gard'n, and of thy voice
Afraid, being naked, hid myself. To whom
The gracious Judge without revile reply'd.
My voice thou oft has heard, and hast not fear'd,
But still rejoic'd ; how is it now become
So dreadful to thee ? that thou' art naked, who
Hath told thee ? hast thou eaten of the Tree
Whereof I gave thee charge thou shouldst not eat ?

MILTON.

L O N D O N :
Printed for R. DODSLEY, in PALL-MALL.

MDCCLXXIX.

THE
A. D. A. M.

OF THE
AMERICAN



OF THE
AMERICAN

To the REVEREND

DR. BALDWIN,

Provost of *Trinity-College*,
DUBLIN.

SIR,

THE great Abilities with
which you have so long
discharged your important
Trust, as well as my own duty,
for many particular marks of

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your

DEDICATION.

your favour, points you out as the properest Person to patronize these Sheets.

The noble Venetian, who was the Author of this Performance originally, had no occasion to court the Sanction of an illustrious name for his protection. The Novelty of ADAM'S Story, in a country where the Scriptures are forbidden, must have recommended him; but its the Patronage of one eminent for learning must apologize for the Publishing a Divine Romance in the British Na-

DEDICATION.

Nation; for so MILTON, the great Ornament of English Poetry, calls it, and acknowledges to have received some of his finest Hints from this Work.

Though my Author is here and there guilty of almost inexcusable Puerilities, and impertinent Reflections; yet, if we consider his Virtues, and the many fine Pictures which he originally delineated, for the masterly Hand of his Successor, MILTON, to colour and finish, we must forget his faults, and ascribe

DEDICATION.

ascribe them to no defect in his Genius, but to the mistaken Notions of the Italians concerning the true Sublime, a Crime which may, with Justice, be imputed to some of their best Productions.

But my Gratitude, commands me to take every opportunity of acknowledging with what Respect I am,

Reverend Sir,

Your most Dutiful,

And most Obedient

Humble Servant,

18 M^o 63

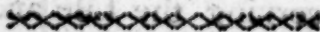
ed:mc RICHARD MURRAY.



Some Account of the Author.

THE Character of an Author unknown, who attempts to introduce any thing new, whether he succeeds or not, is as much enquir'd after, as the Stranger who attracts the eyes of company, by affecting to be remarkable. On this account, I think it a duty incumbent upon me to give some Particulars concerning the Life and Writings of the Author. All that I am able to collect is, that *Gio Francisco Loridano* was a noble Venetian, who flourished in the latter End of the fourteenth Century? that he had published several learned Tracts during his Life-time. Besides this History, M. *Bayle* mentions, with some Reverence a Book of Letters wrote by *Loridano*, But I have never been able to meet with one single Copy of them. The great M. *Bayle*, who, without doubt, was the ablest Judge of good Sense, and one of the worst in matters of Wit, says of this Performance, that it a-
bounds

bounds with many Virtues and Vices, and I confess myself to be of his opinion, tho' a Letter, which is still extant, of the celebrated *Nicolo Crafft* sufficiently testifies, with what Reputation this Work was received in the World in the very Life-time of the Author. It is wrote a good deal in the Italian Taste; but however, it wants neither Fancy, Wit, nor Manner to recommend it.



To the most illustrious Lord.

PIETRO MICHELO.

MY LORD,

I Have read and read again the *Adam* of the most illustrious Lord *Gio Francisco*, with excessive Delight: What Wit! what a happy hand had he! But it was necessary it should be no less, for the making of an *Adam*. Nor is it fit that any one should write the Life of the first Man, but one of the first Writers of the Age. The Alteration
of

of the Style in some places hindered not, but without seeing the name of the Author, I should easily have known this Work for his. I don't think it fit that, because *Adam* used to cover himself with leaves, he should therefore be deck'd with flowers. All drestes become not all matters. A history extracted out of Holy Writ is not to be trimm'd like Plays and Romances. Noble *Loridano* was desirous to give us not only the History, but together with it also, the true manner of Writing it. *Adam*, in my Opinion, will receive no less Grace from these Lines, than from the ruddy Earth of which he was formed; nay greater, in as much as then he was a Sinner, and mortal, but here he is revived, sanctified, and immortal. We must acknowledge him very ungrateful, that will not render perpetual Applause to that Pen that hath so learnedly, in this Treatise, eternized our common Father. My Lord, I remain of your most illustrious Lordship,

The most devoted Servant,

NICOLO CRASSO.

18 MA 63

THE LIFE OF ADAM.



THE

LIFE of ADAM.

FROM THE

Italian OF LORIDANO.

***** EAR, O ambitious man! what
* H * was your original. From whence
***** think you derives that pride and
ostentation that puffs your heart, and ren-
ders you so rash, as to dare dispute with the
sovereign power of Heaven; the right of re-
ceiving adoration! It springs from a con-
temptible mass of clay; and you, voluptu-
ous,

ous, who debase yourselves in idolizing pleasures unworthy of your nature, consider how much impurity renders you odious to him, who has given you Being, and who, to make you more worthy of admiration, has been pleased to take you out of the bosom of nothing.

God, by his omnipotence, had already made Heaven and Earth, according to the ideas he had formed of them from all eternity. There was then no more darkness, or chaos, and the elements, whom so many different qualities might render obstinate, submitting themselves to the puissant hand that had given them being, united for the carrying on a work so admirably designed. The sun and moon diffused over all the earth the light newly communicated to them: The plants, birds, and fishes, had received every thing necessary to the perfection of their natures, from that absolute will, which operates by its own power on every thing it pleases. In short, God had dis-

displayed the wonders of his Power in the Creation of so many different things, that it could be no other than the work of a divine Hand.

The Creator, who had yet none but himself for a witness of this master-piece, which he had just finished, could not consider the beauties of it, without giving the praises which such excellent workmanship deserved; (it is not unbecoming the great Author of the universe to praise himself; he may do it, because he cannot worthily be praised by any, and self-praise is contemptible in none but those whose virtues are limited).

God then being pleased with his work, to speak according to our ideas, began to meditate on greater things, and, perhaps, to speak thus to himself: Of what use is the creation of the universe to the omnipotent Majesty of God? Shall there be nothing else but plants and animals, void

of reason, to witness my glory? These hands, hitherto concerned with inanimate things, creating the ornaments of the universe should they not now undertake greater matters; I will, by the effects of an incomprehensible Power, transfer part of my own divinity to a more worthy subject. Something would be wanting to my divinity, could it not communicate itself in a more exalted manner. Let us manifest the grandeur of God, by the Power of giving to creatures part of himself, without losing any thing of his own excellence. I should hold in no esteem the wonders I have wrought, if they were not acknowledged and respected by creatures, who have, in themselves, some rays of my divine glory.

It is not sufficient that brutes know that heaven obeys, that nature honours, and that all created beings adore me, in proportion to the knowledge I have given them of my divine nature, which I have impressed on each of them, by a particu-

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lar character; since they only act by a blind necessity, which limits their Power. The honours which they pay me not being free, are of no merit, and not to my glory, I must therefore give being to a free agent, and communicate my divinity to a thing little differing from nothing; that creature which shall be master of itself, depending on nothing but its own will in all its actions, shall augment my glory, by serving me out of choice. Let us therefore animate a piece of senseless earth with a heavenly form; let us give him a name and speech, and let us give him our image and likeness.

The supreme being expressed in this place the most profound mystery of the trinity, by expressing this sentence in the plural number, Let us make man after our own image; as if he had thought it necessary to consult the three divine persons, before he undertook a work, in which it was needful to communicate his divinity, and

that he would not form man, before so perfect a consultation. It is man alone, who, of all creatures, carries that divine resemblance of the trinity in the three operations of the soul; his memory, understanding, and will, being a lively representation of it.

After God had pronounced these words, Let us make man after our own image, he formed, with the mud of the earth, the figure of a man, and animating him with the breath of life, gave him a reasonable soul. He created him thus, like to himself to render him venerable to all other creatures, and to oblige them to obey willingly that man, who, by so glorious a resemblance, bore the image of the Almighty, or, perhaps, to make him understand, that though he was the Lord of all living creatures, he was but the servant of God, who had cloathed him with his livery.

He formed him of earth, to the end, that
man

man might better know the Omnipotence of God in his Creation. For if he had employed, in forming him, the matter of the Sun or Stars, that man would, perhaps, have paid adoration to them, as the Authors of his being; or else, that it might be said, that God had so great a desire to produce that masterpiece of his Power, that he took the first matter that fell into his hands.

The earth which he used was red, or rather it became red, as soon as he touched it, through the respect it bore towards its Master, to the shame of men, who blush not even at the crimes they commit every day against his sovereign Majesty. Perhaps he also chose it of that colour, to inform man, that he ought to be *fired* with zeal for the service of God, and his neighbour; besides, that it was very reasonable that he, who was destined to reign over all the things of the Creation, should be covered with a purple robe.

God

God deferred the Creation of man till the sixth day; because, in him, having an abridgment of the world to make, he would go about it with more solemnity, to render his work more perfect; or, he gave to understand by that, of what great consequence the creation of man was, whom he should load with felicity, and of how great moment it was to think of preserving his innocence, and of seeking the means to rectify his faults, and raise him again from his fall; for the Divine wisdom had foreseen the misfortunes of man, and provided for his redemption, before he had created him.

Ambition is so natural to men, that it may be called a fifth element, which enters into the composition of their nature; for that reason, God created the first man after the stars and all other created Beings, lest that if he had formed him first, his vanity should persuade him, that he had been instrumental in their creation.

God

God gives to man the name of ADAM, which signifies a composition of earth, to instruct him, that being in all shapes but earth, he should not puff himself up with the advantage he had of being seated in a paradise of delights, and of commanding over all creatures, and of enjoying the friendship of his Creator.

Let us here admire the goodness of God! he made every thing necessary for man, before he created him; because he designed to make him happy: Happiness consisting in the enjoyment of conveniences. Divine Providence takes care to anticipate his desires, and will not suffer him to wish for any thing, inasmuch as he that desires is poor, and whosoever is poor is not happy.

Let us add to that, that the first and last works being generally the most excellent, God created Man after all other creatures, because he would make him the most perfect.

Thus

Thus as the Heavens, the most perfect of inanimate things, were the first work of the Omnipotence of God, so he reserved Man for the last, as the most accomplished of living creatures; and besides, since he was destined to reign over all human kind, it was very reasonable that subjects should be provided for him, upon whom he might exercise his authority.

ADAM had scarce yet felt the effects of his Creator's goodness, scarce had he tasted the fruits of it, when, from the field where he was formed, God removed him into the terrestrial paradise, to become the gardener and keeper of it, that he might enjoy, with pleasure, the delights of so charming a place, as it were his own workmanship: The Creator would not form him in paradise, lest that having never seen any other places, he should mistake that for his natural habitation, rather than the gift of the divine munificence.

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Without doubt God used him thus, to the end, that the fear of losing the possession of Paradise, might make Adam more careful and diligent to keep his divine precepts; or to take away the opportunity of his complaining, that he was banished from a place, which he thought belonged to him by birthright: Perhaps God also did it, that Adam might be more exactly obeyed by every thing which was in the terrestrial paradise; for we generally are deficient in our duty and obedience, as soon as we are too well acquainted with the original of those, to whom we are obliged to pay them; for who would submit himself to a creature, who had just been formed of the most contemptible mud of the Earth.

Moreover, God would not suffer Adam to remain in the place where he had been formed, lest he should ingratefully trample upon that earth, of which he had been lately made, or that neglecting to adore the sovereign Majesty of his Creator, he should

should fall into idolatry ; for it is natural to man to reverence what he knows promotes his happiness.

The terrestrial Paradise, was a garden filled with all sorts of pleasures, enriched with the flowers of the spring, and fruits of autumn, which seemed to dispute with each other the glory of making it most agreeable. It was a work just newly risen from the hands of God ; and it is no wonder, if the plants there possessed more excellent qualities, than those which are cultivated by the hands of men. This delightful place was not exposed to the rigours of the seasons ; the scorchings of summer, and the hoar frosts of winter could not affect the beauties of it ; and nothing but sweet perfumes of the zephyrs fanned that climate.

The most impetuous winds came, with reverence, to kiss the leaves in that delightful garden ; the snow fell there without ice, and the hail without doing any damage : In
short,

short, the qualities of hot and cold, dry and wet, by a wonderful union, produced a temperate season, and an eternal plenty.

That soil was always fruitful, and yielded, with profusion, every thing which was useful for the necessity or pleasure of man. The air was always serene; the heavens poured forth nothing but sweet and healthful influences; and there were no trees which were not loaded with fruit. It was to the glory and greatness of God, that it produced nothing unfruitful; it is sin that has communicated barrenness, even in plants.

You might see, in that garden, all the different kinds of birds, who, by the variety of their plumage, and the sweetness of their singing, equally entertained the eyes and ears. The most fierce and venomous beasts, being there dispossessed of their natural ferocity and poison, lived together,

gether, without disorder, and were not formidable to man.

In the most pleasant situation of that garden, the Creator planted the tree of life, which surpassed all others in grandeur and beauty; its fruit was not only useful for physic to man, delivering him from all human infirmities, but it had even the virtue to preserve him from death. It was, for that reason, called the tree of life, because God had given it the virtue of preserving the life of man.

There was, besides, in that delightful abode, the tree of the knowledge of good and evil; called thus, not because it bore in itself the knowledge of good and evil, but because God would make manifest, by its means, the good and evil of man, by trying his obedience: Perhaps, also, by that name, God designed to frighten the man, and drive him from the fatal tree; since being already acquainted with good,
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by his own knowledge, he should not trouble himself to know evil.

That garden, according to the received opinion, was situated in EDEN, an eastern country, neighbouring to, or even in, MESOPOTAMIA; it was watered by a river, which, dividing itself into four parts formed the GANGES, the TIGRIS, the EUPHRATES, and the NILE; but the waters of the deluge made such great devastations on the earth, that they entirely changed the spring and course of those four great rivers.

ADAM was no sooner conducted into this delightful place, with all the understanding that God had enlightened his soul, seeing himself become immortal by the omnipotent Power of God, although he was naturally subject to death, because he was composed of four elements, and consequently liable to four qualities, which destroy life; and finding himself capable

of enjoying the glory and happiness which the presence of the Divine Majesty produced, now created the favourite, and almost the companion of God, and by that means delivered from the boisterous passions which spring from our sensual appetites, which cause so many distempers in our souls; and finding himself inspired with a perception, which gave him a perfect knowledge of all the sciences, and an understanding of the different qualities of plants, stones, and animals; of the nature of the elements, of the stars, and of heaven; in short, seeing himself, with the sceptre in his hand, master of paradise, and all created beings; after having often gazed on the heavens, with an amazement, caused by the Knowledge of God himself, he cast himself at the feet of his Creator, and began to thank and praise him thus.

O Lord, I shall not undertake to thank thee for so many kindnesses, lest I should undervalue, by the lowness of my expressions,

sions, the greatness of the favours which thou hast heaped upon me, and which my mind cannot comprehend. Admiration produces silence, and the greater it is, the liberty of speech is less. What tongue, although made by the hand of God, could worthily praise the greatness of him, and thank him for all his gifts! What thoughts could I employ, in returning thanks to a God, who has even been pleased to communicate some part of his divinity to me! I dare not endeavour to praise thee, because there are no praises which do not fall short of the value of that supreme goodness, which is so incomprehensible that every tongue ought to confess itself incapable of publishing its wonders. He who pretends to praise thee worthily, either knows thee not, or is unworthy to know thee. To tell thee, Lord, that thou art infinitely greater than the greatest things, is the highest praise which my tongue can give thee, and it is, nevertheless, the smallest thy greatness should receive. Whatso-

ever endeavours our imaginations make, to conceive proper terms to compose thy eulogy, I could never find any which were capable of explaining excellencies which surpass all my ideas. Even though I should offer thee, according to my heart's desire, a sacrifice of my being, I should then offer thee nothing, but what is thine own; because I have nothing which I have not received from thy liberality, which has been pleased, by an inconceivable beneficence, to bestow upon me my very self. I notwithstanding offer this part of me, of which, by a particular bounty, thou didst vouchsafe to give me the sovereign dominion. Do not disdain it, O Lord, since it bears the stamp of thy image. What greater thing can I present to thee, than the likeness of thyself! I can dispose of it by a privilege, which the excess of thy liberality has granted me; for without it I should not be permitted to dispose of the air I breathe. Thus since I am now but what thou didst please I should
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be, I shall be hereafter but what thou shalt command.

God listened attentively to Adam's discourse; for he being his work, he could not help loving him, and consequently to hear him with the tenderness natural to a father, at the voice of his own child; it is therefore probable he answered him something in this manner.

ADAM, I see with much more pleasure than you, the disposition of your heart, to possess the perfect affection of which, I will prescribe no other laws than those of your own will. See these birds, these fishes, and all the other animals of the earth; I made them for you: I put them under your government, and you may dispose of them as you please; you shall find them always ready to receive your commands, and to execute your orders; neither the swiftness of some, or the fierceness of others, shall make them rebellious to your commands;

mands; give to each of them such names as you please; to the end, that being obliged to acknowledge you for their Lord, they may serve you more willingly; and, in return for so many things I have been pleased to confer upon you, I expect but your grateful acknowledgments. If I give you the dominion of the earth, it is very reasonable that I should reserve the sovereign authority for myself, as a light Tribute, and a mark of my Majesty and your dependance. Take care you taste not the fruit of the tree of knowledge of good and evil; for if you eat you shall, *perhaps*, be subject to Death.

Adam first named the fishes, and then all other animals, to teach Sovereigns to take particular care of those subjects who are most distant from their persons; because they are most exposed to the oppression of those to whom they trust their authority; or to give them to understand, that they ought particularly to protect those

those who, like fishes, have not the liberty of speech to complain.

God forbids to Adam the use of the fruit of the tree of knowledge of Good and Evil, lest he should exercise with pride the command he had given him over all creatures, willing that he should command under the restriction of being commanded; for there is nothing which humbles more the pride of kings, than to see themselves subject to laws: perhaps also, that that fruit having the virtue of revealing to man the infirmities of his nature, God forbids it to Adam, because he would set him above all those disquietudes which accompany our bodily wants, to the end that he might entirely apply himself to the care of his soul.

God knew that Adam would disobey the command which he had laid upon him, of not tasting the fruit of the Tree of knowledge of good and evil; and nevertheless

theless he does not fail forbidding him ; to teach us that tho' the laws are violated, they are not the less necessary ; farther, how would God have display'd the glory of his mercy ? How would he have made known the excess of his goodness ? and in what manner would he have manifested his unspeakable kindness if he had not permitted the sin of man.

Death is the pain with which God threatens to punish the disobedience of Adam, because it is the last of evils, and the most terrible of all things. All other evils and pains have no other bitterness, but in proportion to the approach of death, which is the point where all the sufferings of this world terminates. Tho' the Divine Majesty might threaten man with the pains of Hell, yet he was pleased to make use of a chastisement which was inevitable even by repentance ; since he knew that the prospect of a great misfortune is less capable to affect and intimidate man, than the certain infliction of a less.

After-

Afterwards God caused the birds, and all the animals of the earth, to come into the presence of Adam, that they might receive their names, from him to whom his wisdom had given a perfect knowledge of their nature: He acted thus to convince Adam, by the comparing himself with other things, of the high obligation he had to his Creator, for having form'd him so different from other animals, and so much above them. Or rather God was willing that he who was created to reign over all the earth, might know his subjects, and that they should then begin their obeisance to him. Perhaps he also permitted Adam to give names to all created beings according to their nature, for this great purpose, that knowing by this means the greatness of the wisdom with which he was endowed, he could not alledge ignorance for an excuse of his sin.

All the animals came by couples to receive their names, with that obedience which the great Author of nature had prescribed;

scribed; then Adam, enthron'd on an eminence, with a countenance full of majesty, gave them names fuitable to their respective natures, in the Hebrew tongue, which they kept 'till the confusion of languages. The fish did not present themselves before Adam, whether because they could not live out of their element, or that they were useless to man, who did not then make use of them for his nourishment; or whether God would make known by that means, that great men in future ages would not trouble themselves about the poor, who not being able to go from their houses to accompany their masters, do not find themselves under their commands.

God willingly permitted Adam to give names to all animals, but he would not suffer him to impose one on himself; to make him understand, that as all other creatures were inferior to him, because they were indebted to him for their names, he, on the contrary, should acknowledge him

him for his sovereign, who had given him the name he bore.

In the mean time God considered, that it was not convenient for the man to live alone, because the greatest pleasures give but imperfect relish when we have no body to share them, and moreover having the highest point of his glory to manifest in actions of mercy, by forgiving sins, Divine Providence would not permit the man to fall into sin without an accomplice, and without being strongly solicited to it.

He then resolves to provide a companion for Adam like to himself, that he might love her and help her more willingly. For that reason he made him fall into, I know not whether I should call it an extacy, or a deep sleep.

It was an effect of the goodness of God to Adam, to be pleas'd that he should sleep at that time, very well knowing that in a

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little time he should lose his rest in the company of his wife ; perhaps also he obliged him to shut his eyes, to teach us that he would have men remain ignorant of the knowledge of Divine Operations: Or Adam being endow'd with the spirit of prophecy, might foresee the evils which the birth of Eve should cause to all mankind; thus God, perhaps, throws him into a deep sleep, lest he should oppose the creation of his wife : besides men suffer with pain to have any thing taken from them which is their property, tho' it were even to their advantage ; for that reason God secretly takes, in Adam's sleep, what very likely he would not have chearfully given.

Whilst Adam, buried in the sweets of repose, enjoy'd those agreeable dreams in which the Divine Wisdom reveal'd the most hidden secrets of future ages, God, whose power is not limited, took, without awaking him, with that delicacy which may be conceiv'd only in the Divine Hand, a rib of
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which he form'd Eve, filling the hollow of the side from whence he had taken it with flesh.

He form'd the woman of the flesh of man, to express the union and love which should subsist in the marriage state; or to advertise the woman that she should obey the man, and acknowledge him for the cause of her being; he took the matter of which he made her from Adam's left side, to notify, that the woman should be the heart, not the head of the man.

God is so excellent that nothing can go out from his hands imperfect; but now concern'd in the person of the woman about a work accompanied with many Imperfections, he without doubt will'd, that the man should contribute something to it, to the end that whatsoever was imperfect in her, she should derive not from him, but man.

But how came it to pass, that God who

had created man in the verdant field, created woman in the earthly paradise? was it not to take away the opportunity of complaining that she was inferior to the man; since she exceeded him in birth, having the advantage of coming from a more magnificent place? It may also be said, that God would teach her by that means, that a woman whose birth was so noble, should not abuse herself by attending to the lies of an infamous serpent; or, very probable, he was persuaded, that she being charm'd with the beauties and delights of Paradise, would fly from sin, through the fear of losing so invaluable a blessing. But did not she, who should be the delight of man, deserve to be born in a paradise of pleasures.

God could have created at once many men and women, to people the world in a less space of time; but he will'd them all to descend from one father and mother, to the end that all men being brothers, they might
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take care to preserve betwixt them peace, concord, and love.

Did it not seem, that God in creating but one woman for Adam, gave men to understand, that they ought to content themselves with one marriage? but perhaps he did it for another reason, that is, that he would not increase his labours in giving him many wives, there being nothing more capable of exercising the patience of man, and of troubling his repose, than the cares of marriage.

Adam was scarce awake but he cast his eyes on the woman whom God had just made; he found her so beautiful, that to see, admire, and love, were instantaneous acts in him. Such exquisite beauty bloom'd in her countenance, that it would have been rather an effect of stupidity, than prudence, not to desire the possession of her. It must be confess'd that beauty has great power, it reduces to slavery, with a pleasing tyranny,

ny, the most noble souls, and the most valiant minds.

Adam, who had never seen but one, was now struck with amazement to see two bright suns beaming from between her eyelids; he could not forbear admiring those graces, which ravish'd him with a pleasing violence from the contemplation of so many other things, which he esteem'd, without doubt, greater, tho' not so attracting. He beheld in Eve a decent gravity, accompanied with so much tenderness, that she forced his heart to submit itself to love. Her hair flowing in natural ringlets, was more beautiful than the fine-burnish'd gold. To see it descend from so lovely a head, it might be said that the zephyrs, envious of its great beauty, had undertaken to carry it off. Was not Adam highly excusable in not being able to refuse so honourable a prison; Her arms and hands which seem'd to be compos'd of the united whiteness of milk and alabaster, had almost the firmness of

of marble and she seem'd to be about 15, or 16 years old. In short, she was altogether so beautiful, that envy herself would have been forc'd to speak her eulogy.

Eve, although constrain'd by the modesty which is natural to her sex, could not help giving liberty to her eyes, to admire the graceful mien of him whom providence had destin'd for her husband. Her eye represented Adam in the prime of youth and vigour; a circumstance most acceptable to the fair sex, as they should not be surpass'd in delicacy. She saw on his countenance the choicest gifts of nature, and observ'd in him that age, which being no more subject to levity and inconstancy, begins to be accompanied with ripe and solid judgment.

Whilst Eve thus abandon'd her mind to the pleasure of beholding Adam, he, charm'd with her beauty, was on the brink of adoring her as a divinity; and certainly if he had not known by the rays of the divine
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revelation, that she was a part of himself, disobedience would not have been the first crime of man.

After having kept silence for some time, he could not, at length, restrain his tongue from expressing the sentiments of his heart, in such tender and moving words as are generally in the mouths of lovers.

Lovely part of my self, whom I cherish more than my life, said he to her with a passionate air, you are not only bone of my bone, or flesh of my flesh, you are also soul of my soul; and I should say more, if my tongue was able to express what my heart feels for thee. Suffer that I offer to love and serve thee, since being both of us formed from the same beginning, we are bound to unite our hearts and wills.

You shall be call'd for the future, a part of man; I foresee that those who shall descend from us, shall forsake their houses, shall renounce the love of their fathers, and
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the tenderness of their mothers, to join themselves to a woman, and to follow the wife which is allotted them. The woman shall do it as well as the men, and with much more eagerness, as they shall be more susceptible of the tender passion.

Let us stop here, I pray, and reflect upon the weakness of human nature. Adam was scarce come from the hands of his creator; he was yet in the presence of God, who saw the wandering of his heart: nevertheless, at the first sight of the woman, he loses the remembrance of things which should wholly employ him, in the contemplation of the divine majesty. It is this woman alone who now gives him contentment and delight, and he calls her the sole object of all his desires: In short, woman have received from heaven the power of exercising so sweet a sovereignty, that he must be stupid, or want sensation, that disputes with them the empire of hearts. He who can resist the charms of a woman's beauty, either is
not

not a man, or has supernatural qualifications.

Notwithstanding this, God, who saw with what transports Adam express'd the affection of his heart, far from being angry at a conduct which was so little respectful, says to them, with an indulgence worthy of his bounty :

My children, all these different plants which appear before your eyes, all these trees which you see loaded with so many different fruits, are so many presents which I make you ; you may use them for your food ; for I have given them the qualities of nourishing your bodies and pleasing your palates. There is nothing in this garden which is not fruitful, and which was not made for you. I have here produc'd every thing in great abundance, that those exceeding your wants, may serve the birds, beasts, and all the other animals of the earth : For my providence extends to all my creatures. He who has known how to form
you,

you, has also known how to provide for your necessities and preservation, I give you my blessing, and I foretell, that there shall spring from you a fruitful race, who shall people the whole world. Increase then and multiply, since the earth is to be inhabited by your posterity.

Divine Providence assigned to man for his nourishment the fruit of all the trees, and the substance of every plant, that we should understand, that in the innocency of Adam, all trees were fruitful, and all herbs healthful. Sin, which brought the curse upon the earth, has introduced barrenness to plants, and communicated poison to herbs; and who knows but God has ordered man to nourish himself with the fruits of the earth, to teach him frugality and temperance: Plainly foreseeing, that the debauchery of the palate should force him one day to depopulate the air, and to ranack the very abyss of the sea to gratify his appetite!

After

After Adam had fully satisfy'd the pleasure he had conceived in the contemplation of his wife's beauty, his reason being a little recover'd from its wandering, he warn'd her not to touch that fatal fruit, which should bring death into the world. Such is, said he, the command of our master; and to disobey him would be a great ingratitude, and an impious crime. He would drive us with justice from this delightful place, and would take from us the dominion he has given us over all Creatures. He who does not know how to obey his superiors, is unworthy of their regard; if obedience is necessary in all subjects, how much more ought it to be so in us, who have a God who treats us with so much munificence, that not satisfied to make us like himself, has besides been pleased to communicate part of his divinity to us!

This prohibition made Eve curious; for it is awaking the curiosity of a woman to forbid her any thing. The prohibition ex-
cites

cites and inflames her desires, which are generally violent for things which are permitted, but insatiable for those forbidden. Prevail'd upon by that impatience, which dug the grave of their happiness, she forsakes Adam, to enjoy without witness or reproach the sight of a fruit, which she esteem'd the most exquisite of all; only because it was forbidden.

The farther a woman goes from her husband, the nearer she approaches to her destruction: as long as she separates herself from him, she is in danger of ruining herself; because she gives opportunity and assurance to all the world to lay snares for her.

A woman alone, is expos'd even to the temptation of a serpent. The moon is eclips'd when it is too near the sun; but a woman, on the contrary, suffers a fatal eclipse in her virtue when she is remov'd from her husband.

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Eve

Eve having found the forbidden tree, applied herself to the admiring its fruit with so much curiosity, that she gave the devil an opportunity to tempt her. He cannot do much mischief if admission is not given him; and it is taking away his power, to take away his opportunity; But curiosity produces sin, as sin is produc'd by disobedience.

Among many different species of animals, there was a serpent, whose countenance nearly resembled the face of a young virgin. God had given him cunning; and there was no animal under heaven equal to him in craft and understanding. It was him whom the devil made choice of to be the instrument of his malice, envious as he was of the happiness of man, who though form'd the last, and from the most despicable materials, nevertheless triumph'd over him through the power he had over the world, and the possession of his Creator's favour.

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That perfidious deceiver made use of a serpent, who had the face of a young virgin, to teach us, that traitors always conceal their treason under the veil of simplicity and innocence; or otherwise, because he did not think himself able to deceive a woman, unless he made use of the voice and face of a woman.

The Devil undertook to tempt the woman, and not the man, because he knew that she was more credulous, and less capable of resisting. To make himself master of EVE's Will, he made his first attack on her weakest side. He knew that men seldom give credit to promises that are made them, and that they are more easily impos'd upon by believing the errors of other men, than in letting themselves be deceiv'd by their own. That enemy of mankind waited 'till Eve had conceiv'd in her heart the desire of tasting the forbidden fruit, and then address'd her with a smile which made a passage for his poison.

Thou most beautiful of all creatures! precious gift of Heaven, who art the happiness of all those who have the pleasure of seeing you! When I examine you, I think that this garden cannot be dignified with the name of Paradise any longer than it enjoys your presence, which can make happy, not only hearts, but even plants, and the most insensible stones.

But I intreat you to remove my doubts: why did not God permit you to eat of all the fruit of this garden, since they are left to the will of even the most despicable animals, which are so delicate, that it is a sufficient recommendation to say, that they are the fruits of Paradise? Was it not enough to have added to the law of nature, to which you are subject, another supernatural law, which you are oblig'd to keep, without imposing on you likewise an absolute command, to which he does not subject even the irrational animals. That God is certainly too severe who forbids you the use of the fruits
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of the earth ; he is too avaricious to reserve to himself what nature gives you ; and I commiserate your being confined under such restrictions, as you cannot live without doing impossibilities.

How great is the malice of the devil ! God had forbid the fruit of one single tree ; and to render this command more difficult, this malicious spirit asks, why he has forbid them all ; as if the strictness of the command excus'd in any shape the contempt of it ; and that it was less criminal to violate a command, which brought more difficulties than could the infraction of it.

Eve was not surpris'd to hear a serpent speak ; either she persuaded herself that it was an effect of the Divine Omnipotence, or that she did not reflect on the miracle, after the manner of women, who do not even consider whither the things with which they flatter themselves are against nature, when once they are prejudiced with false appearances.

She was not seiz'd with horror at the presence of the serpent, because seeing it like to her own face, it was more capable of inspiring joy, than fear. It is natural to behold with pleasure things that resemble us ; besides all animals were submissive to man in his state of innocence, and consequently he could neither hurt nor terrify her. God made him subject to no pains which he has not drawn upon himself by his own misconduct.

Eve answer'd the serpent, the prohibition which God has given us, is not so general as you say. Every tree of the garden is ours, and we may eat at our own choice all sorts of fruit. There is only the fruit of this tree, which is in the midst of the garden, that is forbidden us. God commanded us not to touch it, lest we should, perhaps, be subject to death. The fear of dying is sufficient to moderate all desires ; and I am not so foolish as to be willing by
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an impious transgression to draw upon myself his anger and chastisement.

The Divine Majesty had forbid the eating of the fruit of the tree of knowledge of good and evil; nevertheless Eve says, that he had also forbid the touching of it; as if, being a woman, she could not relate a thing without altering and adding some falsehood to it.

Perhaps, also, that Adam, who knew the weakness of his wife, had told her thus, to take from her an opportunity of sinning. For if we are once captivated with the appearance of any thing, tho' sinful, it is almost impossible to refrain from it. It is either too presumptuously thinking too well of ourselves, or exposing ourselves willingly to sin, to dare touch with the hand, what is forbidden the mouth.

Why does eve make a doubt of punishment for the breach of that command which God had given them, when she says,
Lest

Left we should, perhaps, be subject to death? It is because we represent to ourselves those things to be easy, and of little danger, which we strongly desire; and besides we generally are uncertain of the chastisements of God; and this weakness is the particular misfortune of women.

The Devil, strengthen'd by the lie and unbelief of Eve, begins to conceive some hope of overcoming her, and of obliging her to break the command of God. To persuade her, he makes use of a wonderful artifice; he endeavours to take from her the apprehension of the punishment with which God had threaten'd their disobedience, and to make her conceive hopes of the most desirable of all good things.

Take courage, said he to her, and banish your fear; death is but an imaginary evil; it is a phantom to scare weak minds; how can a being die which comes from the hands of God? Would it not be doing too
great

great an injury to that Divine Artist to assert, that his work is perishable? A being which takes its existence from God, cannot be again reduced to nothing without the annihilation of God himself. He has threaten'd you with death, because it is the custom of those who command, to make unreasonable punishments fear'd, in order to be serv'd with a blind obedience. He forbids you to taste of that fruit, because he fears you should be equal to him: for he who holds a supreme authority, cannot suffer a competitor, without indignation. Envy like thunder, strikes at the most exalted things; Divinity itself is not out of its reach. God very well knows that by eating of this fruit the eyes of your understanding shall be opened, and that you will have the knowledge of Good and Evil; 'tis that knowledge that renders him so excellent and wonderful, and constitutes his Divinity.

These words of the Serpent were false, impious, absurd, and incredible; he makes
God

God a lyar, and envious ; he maintained that a tree had the virtue of imparting wisdom, and that by eating of its fruit men should become equal to God. In the mean time the woman, deceived by false appearances, does not perceive so impious a falsity, and so little like to truth.

The ambition of making herself equal to God, and the desire of tasting the forbidden fruit had blinded her understanding, and eclipsed her reason. Is there any thing more impossible, and more contrary to reason, than to attribute a lye to truth, and envy to essential goodness? In short, to pretend to acquire the wisdom and likeness of God by eating the fruit of a tree? All that passes notwithstanding for truth, in the mind of a woman, who often mistakes shadows for substantial forms when it coincides with their own desire. Could not Eve have said to the serpent; If thy words are not deceitful, why do not you take of this fruit, and give yourself what you promise others?

How

How have I deserved so much respect from you, that you are willing to procure me so great a good, and make me acquire before yourself the extraordinary privilege of becoming a Divine Being? Eat first of this fruit, and give me, by that trial, a proof of the integrity of your promise. Why has God created this tree, or why did he not take it away, if he had forbid us the use of it, only because he envy'd us so great a happiness?

This unhappy woman believes every thing, because she desires; she does not contradict, because she persuades herself that it is a less fault to sin in venturing to come at the truth, than to forego even the absurd expectation of it by not making the experiment.

The words of the Serpent were however full of fraud and ambiguity; whilst he assures the woman that they would not die by eating the forbidden fruit, it might be

be understood that they should not die at that same hour, or with regard to their souls. When he says that the eyes of their understanding should be open'd; that is, that they should be so in effect, to behold their misery and confusion after sin. When he promises them that they shall be as Gods, perhaps he means like Devils: In short, the knowledge of good and evil might be explained, the privation of good which Adam should lose, and the unhappy experience of evil which Adam should acquire after his sin. The Devil is a dangerous sophister.

Eve had already examined this tree with some curiosity; but after the serpent's discourse she began to consider it, with a violent desire of tasting its fruit; her eyes drew her soul into error, and imagining that the goodness of its fruit must equal the beauty of the tree, she pleased herself extremely with the thoughts of being able to taste so exquisite a fruit. One would imagine that the remains of obedience and fidelity which
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sefs even the most rebellious minds, would have occasioned these reflections.

Woman, check thy too curious vanity ! you should obey that God, who after having given you being, submitted all creatures to your obedience.

It is ingratitude, it is sin, to violate his Commandments, who forbids you but the fruit of one tree only ; you are permitted to eat of all the trees in Paradise, except that of the knowledge of good and evil.

If they are all perfect, and capable of communicating the knowledge of good, Why should we eat of that which gives experience of evil ? Do not then acquire to yourselves a knowledge which is improper for you ; for ignorance is preferable to the knowledge of evil : Guard yourself from things forbidden, lest you should lose the very prerogatives you have. That tree which you examine with so much curiosity

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and delight, contains in its fruit death, and the ruin of all mankind. What signifies your admiration of a thing which cannot be used without incurring the displeasure of God? Our hands generally act in obedience to our hearts. It is true, it is not forbidden us to look upon the tree, but to taste the fruit; but nevertheless, though it is not criminal to look upon it, yet it is the original cause. Take great care not to credit promises which cannot be otherwise than deceitful, since they are made by a serpent, the most subtil of all creatures: By giving an apple he would rob you of paradise. Is it not treating you like an infant, to attempt deceiving you with apples; The most divine inspirations are ineffectual to souls who suffer themselves to be overcome by promises; it is impossible that they should not fall into the precipice, who shut their eyes with so much pleasure against their own good. Eve then lifts her hand to the forbidden tree, and having gathered the fruit,

fruit, she eats with a disobedience not less wicked than inexcusable.

She had already fallen through avarice, lying, infidelity, pride, and gluttony; and to complete her guilt, she now violates the law of God: when disobedience once takes possession of the soul, it hurries it through almost an infinite series of crimes.

She does not call Adam to eat first of this fruit, as she was obliged to do by the laws of dependance; because believing to find divinity therein, she would not be anticipated: So true it is, that self-interest destroys the laws of duty and of nature.

After having tasted the fruit, and being fully confirmed in the belief of the serpent's lies, who had assured her, that the use of the forbidden fruit should not cause death, which seem'd to have been justified by the event; she snatches one of the fatal apples, and run with precipitation to Adam. As

she loved him, she was extremely desirous of communicating so great a good to him.

As soon as she saw him, she says with an obliging smile, My Lord, here is an earnest of my love ; the person who knows not how to do a good office must be a stranger to love, and love is proportion'd to the measure of kindness : I offer you immortality in this fruit, which God had forbid us, because the great will not have companions in their grandeur. Here is the fruit of the forbidden tree, which for its sweetness and delicacy excels all the others which we believed so perfect. You must not fear the punishment with which we were threatened if we eat, since I have already tasted, and yet live.

ADAM answer'd, interrupting her, with an air which expressed some severity, content yourself with having, alone, disobey'd the commands of the divine Law, without desiring to make me an accomplice in
your

your disobedience. Do not draw others to the precipice into which you have fallen. I am your husband, and love you; but I shall soon become your enemy, when you receive other laws than those of my Will.

What may be expected from a woman who does not even know how to obey her God? What ought I not to fear from the extravagance of your desires? since they rebel against the obedience that you owe to him who has created you. I love you as much as your beauty deserves, as much as I am capable, and as far as a human heart can love; but I have not fawning complaisance for your errors. It is approving of your faults not to punish them, and he that consents to the sin of another, deserves a greater punishment than he who commits it.

Eve answer'd to these reproaches but with sighs and tears, a common artifice of which women make use, to lay snares for

the honour, liberty, and safety of men. She throws herself into the arms of Adam, and attacks his virtue with such tender caresses and passionate embraces, that he lets himself be intirely overcome after a faint resistance.

What can't a woman do on an amorous heart? what resolution and constancy cannot she break through? what will cannot she change, and what obstacles cannot she surmount? He that can resist the violent importunities of a woman whom he loves tho' he is not God, he must have his power and strength.

Adam could not be ignorant that it was offending God to eat that fruit; but whether seeing his wife alive, he believed that menace of death was made only to fright them, or that he persuaded himself that divine Justice was less severe in things of such little consequence, or that he imagined himself able to excuse his error, by alledg-
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ing that he had done it but to please the wife whom God had given him, he at last took the fruit, and began to eat. 'Tis wonderful, a woman accomplishes what the Devil dares not undertake!

Scarce had he swallow'd a morsel of this fruit, but the repentance which attends the greatest crimes, and that secret remorse which torments the guilty, seizes the heart of unhappy Adam. He immediately perceived, as well as his wife; that they were naked; whereas before, being cover'd with their own innocence, they were ignorant of their want of dress.

Their eyes were open'd immediately, not that they were before blind; but because their nakedness did not give them any trouble; the flesh of man till then being entirely submitted to his will. It failed in obedience only to reproach him with his crime; and those unhappy wretches perceived they were naked, because they were de-

deprived of grace ; they knew that their flesh rebelled against their mind.

Their eyes began to see, for they then perceived what the desire of sin had hindered them from knowing. They saw the snares of the Devil, the malice of sin, and the certainty of an approaching and inevitable punishment. Man is always blind when he sins ; it is not till after the consummation of sin, that he sees himself cover'd with shame and confusion. It is then that his conscience arms itself against him, reproaches him with his crime, and pronounces his condemnation.

Nakedness, before the disobedience of Adam and Eve, caused the same effect in them, which we find when we uncover our hands or face. They were like little children, who do not trouble themselves about their covering, before they have the use of their reason, and who do not blush at their nakedness, 'till they know the difference of good and evil. What is the effect of infant

innocence, in them original justice caus'd in Adam; neither did the woman know immediately after her own sin, that she was naked; whether it was that woman often pass the bounds of modesty to satisfy their unruly desires; or otherwise, to make us understand, that Divine Justice punishes with greater rigour those who make others sin, than the very sinners themselves.

God would have our first parents go naked in paradise, because neither the cloaths which nature gives, nor those which art has invented, could fit them. Those of nature were not proper for them, since he gave them to animals but to defend them against the extremities of heat and cold; besides, man being at that time surrounded with happiness, he could not be subject to the extremity of seasons, over which he commanded. Those of art, supposing that work was introduced before this time, were likewise improper for them; because it was not reasonable, that those who received their hap-

happinefs from the hand of God, ſhould be employed in laborious cares. God would have it ſo, perhaps, to cloath them with the ſplendor of his glory, and make them like to the angels, who are thus covered with light, that they may fill the eyes with wonder and admiration : but ſin has taken from man that ſhining effect of the Divine magnificence. Adam, agitated by the fear of God's anger, covers his body with the leaves of the fig-tree, perhaps imagining that he could hide his ſin with his nakednefs.

Pitiful effect of ſin, which fills our minds with darknefs, and takes from us the uſe of reaſon ! Adam is ignorant by becoming criminal. He pretends to cover with leaves what is impoſſible to conceal ; and perhaps ſeeing himſelf naked, he would, through a mean and ridiculous envy, ſtrip even the trees of Paradife.

He covers himſelf with leaves of the fig-tree,

tree, because that tree being of the same nature of the laurel, he thought by that means to shelter himself from the thunder-bolts of the Divine indignation, or otherwise, flattering himself in his misfortune, he dares to persuade himself, that he might be able to mitigate the anger of God, by covering himself with the leaves of a tree, whose root is reported to have the power of breaking marble.

In the mean while God walked in the garden, and took the cool air of the western breezes, when towards the evening they blew somewhat fresher. This action of the divine Majesty sufficiently testified the uneasiness which the sin of man gave him; since to moderate the heat of his just indignation, he seemed to beg the succour of those winds which are always temperate.

It teaches us also, that when God will punish the crimes of men, he does not fly
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to vengeance ; he looks for it without hurry ; he walks, and enjoys himself, whilst all creatures make war upon him.

ADAM then calls to mind the remembrance of his fault, and sees that he has deserved by his disobedience to be deprived of Eternity. His heart, already full of fear, is froze by the winds, which accompanied the divine Majesty ; and the setting of the sun, which drew near, plac'd before his eyes the fatal darkness of the punishments which God's Justice prepar'd for him : Thus, unable to bear the presence of so terrible a Judge, who already meditates on the reproaches he shall make, and the punishments he shall inflict, he hides himself, with his wife, under a tree, the thickness of whose leaves form'd an asylum impenetrable to the sun-beams, and which seem'd to extend an infinite number of branches for the defence of these too criminals.

Were they not in the right, to run to the
shade

shade of trees, who could not resist the violent desires of their appetites? but how blind are all human counsels! Adam imagin'd, without doubt, to find under a tree a sanctuary to conceal his sin, since a tree had been the occasion of it.

When they hid themselves, it is not so much to fly the presence of God, as not being able to bear his sight: For he felt the remorse of his conscience, which reproach'd him with his disobedience, ingratitude and rebellion: It is the custom of the guilty, to be impatient at the sight of those whom they have offended, and whom they know are in a condition to punish them; or perhaps it is an effect of sin to blind the reason, and to take away the understanding, he even pretends to hide himself from the sight of the divine majesty.

Inconsiderate man! you look for safety in a tree which has been the instrument of your destruction!

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Then

Then God, tho' conceal'd from the eyes of Adam, says to him, in an articulate voice, Adam, Adam, where are you? Not that he was ignorant of the place where Adam was, since there is nothing impenetrable to his eyes, nor any thing which can hide you from his sight; but he would invite him to confess his crime, with sentiments of penitence, and to ask his pardon with humility. It was the voice of a shepherd who was seeking his stray'd sheep, or that of a father who went to meet his penitent son.

But would not God rather by those words, make known the misfortune of Adam, who by the enormity of the crime he had just committed, was so far distant from him, that he knew not where he was.

Perhaps he pretends to say to him, Adam, where are you? What is your obedience come to? Are you no more in your former felicity? What has cast you into the abyss of misery? Where is the repose of your mind, the assurance of your soul, and the
 peace

peace of your conscience? Where are the effects of your hopes, the fruits of your pretensions, and the promises of the serpent? Poor Adam, unhappy Adam, to what are you reduced? What good, what happiness, what grace have you not lost? You have lost eternity of life, you are become subject to the miseries of death, and your mind is no more than a sepulchre of errors.

Adam had hid himself under the same tree which had just been the cause of his misfortune. God looks for him with some sort of inquietude, as not being able to persuade himself, that a man so wise as Adam, should become so imprudent, as to hide himself under that tree, which was the cause of the extreme misery in which he saw himself involved. He even thinks, he himself is mistaken (if it is permitted to speak thus) to see Adam endeavouring to hide himself under a tree, which has deprived him of the divine Grace.

Or rather God would make us understand, that sin so changes man, that it takes from him even the resemblance of a man. Thus tho' his divine Majesty saw Adam, he does not fail of calling him twice, as if he did not know him; to teach him, that sin had made him unknown to the eyes of God himself.

He calls Adam, and not Eve, whether because he having disobey'd the last, his crime was more new, or that he would not give an occasion to the woman of falling into new faults; for it is common for people of her sex to make use of lies to excuse their errors. For the same reason he does not call the serpent, because being accustom'd to lie, he would not have fail'd to deny all.

Adam answer'd that divine voice which call'd him; Lord, my nakedness forc'd me to fly from your presence, and I could not bear that your Divine Majesty should cast eyes upon a body, which it was impossible for me to cover.

Wretched Adam, who thought more of his nakedness than his crime, and who sooner complains of it, than of having offended his God! it is from him that we have contracted that weakness, to complain more of the inconveniences of our bodies, and losses of our fortune, than of Adam's miscarriages, and the outrages which we commit against the Divine Majesty.

Ungrateful wretch, replies God to him, what could make you sensible of your nakedness, but your disobedience? Are you not yourself the author of your misery, and the cause of your misfortune? you would not be ashamed to present yourself before him who has given you being, if you had not tasted the forbidden fruit.

As if God did not know all the circumstances of Adam's sin, and that he would extort the truth from the mouth of the guilty: From whence we should draw this important instruction, that when it is needful

to judge of the faults of others, and to condemn their errors, we should examine things with great care and exactness; since God, who knows the secrets of our hearts, uses them thus himself with so much care and circumspection. The Divine Majesty design'd, perhaps, also, to give Adam an opportunity to merit, in some measure, the mitigation of his punishment, by a penitent and sincere confession of his crime.

Adam, persuaded that his silence would only augment his crime, and that he might, on the contrary, diminish it by excusing himself, instead of moving the mercy of God by supplications and tears, he says, to him with a criminal boldness:

I have sinned without crime, Lord, and I have been drawn into my error by the solicitations and entreaties of another. Who can resist the force of beauty? The persuasions of the woman whom you gave me for a companion, have had such influence over my

my reason and mind, that it was impossible for me to restrain myself. That hand which presented me the fruit aw'd my soul; it was lifted up as if it seem'd to threaten me with its anger, if I dar'd to resist; I have a heart too tender. He who could defend himself from the sollicitations of the most beautiful thing which came from the hands of God, either knows not how to love, or is not worthy of being belov'd. If the crime into which my errors have thrown me is great, at least it does not originally proceed from me; the wife which you have given me, Lord, has debauch'd my obedience, and corrupted my fidelity. Alone I should never have known how to sin. It is bad company which gives beginning to the greatest crimes. Cause to fall upon her, Lord, your chastisements and reproaches; the woman is alone guilty of my sin. I did consent to it, and my heart, submissive to the Will of your Sovereign Majesty, did not think of doing any thing against the laws of its duty.

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Inconsiderate thoughts, and insolent words, worthy fruits of man's sin, which carries us always to extremities! Adam no sooner sinned, but he became presumptuous, he despises every thing; and might it not be thought at hearing this speech, that the very wrath of heaven would be incapable to terrify him. But consider here how much self-interest influences us: That man who just now declar'd himself so passionately fond of his wife, that he call'd her his heart and his soul, and who thought he gave her but a slight mark of his love, in naming her the dearest part of himself; that man, I say, now accuses her before the tribunal of Divine Justice, and makes her alone guilty of all his crimes. When it is necessary for us to excuse our faults, we don't conceal them even in those whom we love most. Adam, who did not refuse to be an accomplice in the disobedience of Eve, cannot resolve to become the companion of her punishments.

The sin of Adam was consummated in
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his malice, by adding this excuse and defence to the consent which he had given to his criminal action; he had even the boldness to lay the fault upon his Creator, and to make him chargeable with his great disobedience. Nevertheless, God continuing his usual mercy towards him, turns to Eve, and says, O Woman, whom I have chosen to be the companion and comfort of man, why art thou become the instrument of his ruin? Why hast thou made him fall into so unjust a disobedience? Why hast thou deceiv'd thy husband? And why hast not thou thyself obey'd thy God.

EVE, without waiting till God had ended, answer'd, interrupting him; Lord my simplicity has been impos'd on by the wiles of the serpent. He so well knew how to disguise his words, that I did not think him capable to seduce my credulity. I could not persuade myself that there were any snares in paradise, and that the deceit was conceal'd under the countenance of a young
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virgin ; it is then on the serpent, the author of all the mischief, on whom your Justice should let fall its chastisements.

Guilt is a burthen which overwhelms all the world ; happy is he who can, to ease himself of it, charge either the innocent or the guilty.

God, who had call'd Adam with so much goodness, who had heard his defence, and the excuses of Eve with so much patience, no sooner heard that the serpent was the author of this evil, but suddenly takes vengeance.

How great is his love to mankind ! he makes use of every other means before he chastises him ; but when it is necessary to punish serpents, that is to say, Devils, he does it severely. From whence we may learn, that they who act like men, that is to say, all who do not give themselves up to their sensual appetites, and do not entirely
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abandon their reason, find always with God the powerful effects of his benevolence: on the contrary, the serpents, I would say obstinate sinners, who continually crawl in the mire of their sins, receive the punishment of them, before they have time given them to speak in their own defence; then let man learn to be man, and preserve his reason.

Since you are the author of the transgression of my commands, says God to the serpent, since you have deceiv'd innocence, and that you have oppos'd the execution of my will and commands, and have had the boldness to approach my resemblance, I curse you amongst all the animals of the earth; you shall always crawl on your belly, and you shall be your own burthen. Dust shall be the only nourishment which you shall feed on all the days of your life: The woman shall always have a mortal aversion for you, and her seed shall be enemies to yours. You shall find under her feet
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the reward of your wiles, and poisonous bites: For she shall kill you by crushing your head.

See how the ways which lead to sin become the instruments of its punishment. The serpent had rais'd himself up to tempt Eve; and now God condemns him to crawl always upon the earth. He had by a thousand promises gain'd the friendship of the woman, and now he is condemn'd to an eternal enmity with her.

There is no doubt, but under the name of the serpent, God also understood the Devil; but he only nam'd the serpent, that he might no more stagger the minds of Adam and Eve, who did not then know that there were, in the terrestrial Paradise, any other immaterial beings than that of God. It is a maxim in the Divine Wisdom, not to give to those who are easy in believing errors, new occasions of scruple.

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The Devil crawls upon his breast and belly, to shew us the two means which he uses to rob us of our innocence, pride and luxury. It is by these two inordinate passions of the superior and inferior parts, the mind and body of man, that he stirs up, and corrupts our affections, and makes us fall into sin.

He is condemn'd to feed upon dust, that is said of those earthly men, who by the acquaintance they have with the vices of the earth, are become little different from the earth itself.

To punish the Devil more, God threatens him, (in cursing him) with an eternal enmity of the woman; either to reproach him that he had not conquer'd her by open violence, but only by subtilty and artifice; or because he knew that the hatred of the woman was implacable.

After having curs'd the serpent, God, turning towards the woman, says to her,
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and woman, to punish thee for thy credulity, and for having led others into the sin, which thy lust has seduced thee to commit, I will multiply thy misery and pain in the increase of thy children; thou shalt bring forth with such piercing pains, that thou shalt wish for death; and thou shalt be subject to the man, who shall exercise over thee a perpetual sway.

It was very just that three different sins should receive different punishments. The too great credulity of Eve is punish'd by the multitude of child-bearing; the pleasure of her palate by the pains of her body; her pride and power over Adam, in soliciting him to sin, by servitude and obedience.

It seems that a great number of children is a matter of blessing and bounty in a family; nevertheless, God promises it to Eve as a curse and a punishment; because breeding is generally attended with a great deal of pain: In so many births, it is almost impossible

sible that there are not some dangerous ; as it is very rare that among a great number of children, there are not some deform'd, either in mind, body or manners ; which is an insupportable grief to parents. Add to that, that the cares and inquietudes of fathers and mothers increase in proportion to the growth of their family. The education of their children employs them ; their vices disturb them ; their bad fortune afflicts them ; in short, the more a woman is fruitful, the more she is unhappy.

Perhaps also, for a contrary reason, the mercy of God would moderate the rigour of his justice, and bless Eve, by punishing her. So that the same sentence which condemns her to the pains of child-bearing, as a rigorous punishment, promises her fruitfulness as a blessing ; so true it is that God makes use of mercy even in the midst of his punishments.

It is true, that those sort of pains are na-

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tural to women; but God by a wonderful and supernatural power, would have entirely freed her from them in the state of innocence; for nothing is impossible to his Love.

After having pronounc'd the condemnation of Eve, God comes to that of Adam. He, without doubt, lov'd him so much, that he could not resolve to make him feel the first effects of his just anger; or, perhaps, he punishes him the last, altho' his crime was the greatest of all, to torment him the more, through the fear that the punishment of the others should cause in him the expectation of punishment, which is sometimes a greater pain than the punishment itself; because he who has receiv'd his sentence knows the utmost of his fate; but he who expects it, always fears a greater punishment. A soul which suffers present pains, neither finds them greater, or more horrible than they are in effect; but those who fear, will describe them to themselves infinitely more frightful. Since

Since you have listen'd to the flattering persuasions of your wife, says God to Adam, and that you have eaten of the fruit which I have forbidden, I will make you labour and cultivate the earth, and bring a curse upon it. You shall be forced to gain your livelihood all the days of your life by the sweat of your brow ; thorns and brambles shall cover the fields, and you shall be forc'd to eat herbs like the beasts : In short, it shall be at the pains of labour and fatigue that you shall obtain your food. Your miseries shall only end with your life ; for to punish you for your disobedience, I will make you return to your first beginning ; for dust thou art, and to dust shalt thou return.

How impenetrable are the secrets of the Divine Mercy ! Adam sins ; he disobeys the commandment of God ; and his divine Majesty in pronouncing the sentence of his condemnation, gives his curse to the earth. What does not love oblige to do ? What

had the earth contributed to the disobedience of Adam? For what fault had it drawn on itself the indignation of God? Is it only that God curses it, because it did not open its bosom to swallow him who did not know how to obey his Creator; or that he would have it curs'd, because it should serve for food to the Serpent.

It is yet another effect of the divine goodness, to place before the eyes of Adam the end of his misfortunes, by telling him of his death, which should be the end of all his miseries. For tho' death was a punishment of sin, it is nevertheless become useful; because without that the calamities of man would have no end, and his troubles would be eternal. Besides it was necessary for man to die, to the end, that the fear of losing life, putting a check to his lusts, might hinder him from abandoning himself to evil, and invite him to do good. How gracious is the Lord, he is good even in punishing.

What

What would not man dare? What would he not undertake if death did not stop the course of his sensuality and ambition? If this prospect of death was only terminated with the world's dissolution, what contempt would he not have for the death of the soul, and eternal damnation; since now dying every moment, he does not cease to puff himself up with pride and vanity? His rashness would, without doubt, carry him to something incredible, even to dare heap mountains on one another to scale heaven.

May the divine bounty ever receive Prayers of thanksgiving for having been pleas'd to deliver the soul from eternal damnation, and wake it from the lethargy of sin, where it would have remain'd buried, 'till the end of ages: For being pleas'd, I say, that this mass of flesh should corrupt, and that the anguish of one moment, inclos'd in the short space of a sigh, should deliver man from the pains of an eternity.

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As soon as the sovereign master of the world had pronounc'd the sentence which condemn'd Adam to the punishments which his sin deserv'd, he made, either by his power, or by the ministry of angels, a coat of the skin of some animals, to cover the nakedness of these two criminals, who were in so great a consternation, that they knew not how even to implore his mercy, and to ask pardon for their crime.

Here is again a new proof of the goodness of God. He will not permit that the sinners, tho' driven out of Paradise, should be intirely depriv'd of the assistance of his providence; he gives them what is necessary for them, and takes care himself to cover their bodies. His grace is like the sun, who spreads his heat and light even upon those who despise him.

Divine Justice had reduc'd those unhappy wretches to so great a misery, that without cloathing they could not have endur'd
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the rigour of the seasons, nor cover what modesty does not permit should be expos'd.

The cloaths which God gives them are the skins of dead beasts, to place continually before their eyes the image of death, and as a memorandum, that they were to be confin'd under the intemperature of a climate which would treat them like the rest of animals.

And who knows if God, by giving cloaths of skin to our first parents, has not design'd to prescribe to men, the manner in which they should cloath themselves for the future, and to condemn that kind of dress which luxury and pride, rather than an honest conveniency, invents every day.

Perhaps, also, that God would give us to understand how blind those are who do not apply to him in their necessities; since Adam, wise as he was, had not the industry to make himself a coat fit to cover his body
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and to shelter him from the injuries of the season ; that which he had made with leaves being now very rough, and very inconvenient.

After God had cover'd the nakedness of Adam, he began to reproach him by a bitter irony ; Adam, says he to him, behold your hopes fulfill'd ; you are become like to us, All-powerful, All-wise, fill'd with goodness and holiness ; behold, you are immortal by nature, without being obliged to any one, without being in want of any thing, happy through yourself. Now you fully enjoy the possession of that good and evil, which your credulity has made you wish for with so great ardour, get you out of the paradise of delights, to establish your dwelling in the place of your birth, and cultivate that earth from which you was form'd.

If Adam had remain'd in paradise, without being permitted to taste the delights of it, he would have suffered too rigorous a

torment ; for there is no greater punishment than to be in the midst of good things without being able to enjoy them ; thus God treats him with his usual goodness in driving him from so delicious a place ; and further, what could his divine Majesty expect from a man, who, even amongst the trees, could not keep himself in obedience.

Fear, rather than disobedience, having render'd unhappy Adam immoveable, God took him away by force, and assign'd him for his mansion a place, from whence he might behold all the delights of Paradise ; to the end, that beholding at all times the loss of his felicity, his punishment might become more sensible, and his repentance more sincere.

But in driving him out of Paradise, God takes from him, by an effect of his mercy, the opportunity of falling again into his sin ; for nothing is so inviting to a relapse as to abide in the place were we first fell.

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The objects which renew the remembrance of our faults, enflame our desires, and sollicit our Wills to commit new crimes.

It is more easy to comprehend than express what was the condition of Adam, when he saw himself driven from paradise. His tears and sighs were the least marks of his grief. His wife, so far from comforting him, redoubled his pain, not so much for having been the cause of his ruin, as by the grief which she felt for their common affliction.

Miserable Adam, who did not enjoy one whole day the favour of his God; his felicity did not last one whole day. He was conducted into Paradise at three o'clock in the morning; at six he disobey'd; and at night he was driven from that place of delights: so true it is that the happiness of man, is but the enjoyment of a moment. He often finds his shroud in his cradle, and
his

his death at the very door of life.

The sun set, when Adam was expell'd from paradise, and at the same time the darkness of sin envelop'd his mind, and his eyes insensibly lost the light. An angel, arm'd with a flaming sword, who guarded the entrance of paradise, increas'd his melancholy and terror, who for ever debarr'd him the hopes of being able to re-enter those delightful mansions he had lost, and which only could relieve him.

The Divine Justice places that angel at the gate of paradise, holding a flaming sword in his hand, to guard the entrance from men and devils; by which he would instruct us, that to enter into heaven, we must, of necessity, pass by the fire and sword of repentance; which is impos'd upon us by the ministry of a priest, represented by that formidable angel.

Adam, overwhelm'd with sadness, in the midst of his sighs and tears, gave his wife

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the name of Eve, which signifies life, because she should be the mother of all living creatures. Or, perhaps, overwhelm'd with his piercing sorrow, he utter'd those plaintive cries which children are heard to make when they come into the world, and express'd in them the name of the woman, who was the cause of his complaints, who should make all mankind to mourn; and or we might rather say, that he call'd his wife by the name of life, because seeing himself surrounded on all sides by the image of death, he endeavours to comfort himself with that of life; and, like the men of modern ages, who having nothing but death before their eyes, talk perpetually of life.

Although the grief of Adam was as great as it was real, he often felt agreeable transports in the company of his beloved wife, who had contributed too much to his misfortunes, not to endeavour to alleviate them; it is very probable that she
inspired

inspired him sometimes with sentiments like these :

Adam, you must repent, but not despair; the continuation of our tears will rather shew a mean and fearful sadness, than a true repentance, and at last must irritate the Divine Justice, which has treated us with so much mercy, and who for so great sins, has condemned us but to so inconsiderable punishments. Let him who has not strength to bear punishments, take care not to fall into errors that deserve severe treatment.

It is very true, that if our whole lives were one uninterrupted scene of grief, and that our souls should melt into tears, it would not be able to expiate our crime; but since our misfortunes are without remedy, we must support them with constancy. Let us endeavour to recover, by means of a fruitful posterity, what we have lost. A weak and poor consolation for such great misfortunes! but yet a necessary one, since
God

God has thus ordain'd it. Let us take care not to disobey a second time ; our disobedience would be then without excuse ; it would disgust the Divine Mercy, and we should be for ever the objects of his too just indignation. Let us follow the will of Heaven in the propagation of mankind. It is the way to vanquish death, which must one day triumph over our flesh, since we shall live in despite of him in the persons of our children and grandchildren, and in the memory of our posterity. I do not say we ought therefore entirely to dry up our tears. My sorrow for having offended my God, shall end but with my life ; and my heart shall live no longer than my grief. But we ought to take care not to irritate, by a fresh offence, that God who has treated us so favourably. This would be as impious as it must be dangerous.

Adam answer'd her, smiling, I shall not be apprehensive for the future that your
com-

company can be fatal, since you persuade me only to what is good.

It is true, I should be more insensible than plants, and harder than rocks, If I did not lament the miseries to which sin has reduc'd me. I have lost too much not to lament it always. It is being more stupid than wise, not to feel in great losses an extreme grief.

But it is just to give some relaxation to our woes, and some little relief to our senses, overwhelm'd with the weight of our affliction, and to people the world in obedience to our God.

Then adding caresses to his words, he abandon'd his soul to pleasure, and forgot for a while the fatal subject of his grief.

'Till then Adam and Eve had preserv'd their bodies in a strict chastity, to teach us that wedlock should people the earth, and that virgin chastity only shall inhabit Paradise.

Eve soon felt the weight of her sin in the many inconveniences of carrying a child. I do not pretend to describe the sad condition she then saw herself in; her aversion to particular things, her unaccountable desire for others; her dislikes; her watchings; inquietudes, and troubles in carrying a burthen she was so little used to; her distresses were more insupportable through the novelty, than the very pain. All that I could say of it would fall infinitely short of what she really felt. And I also leave to your own imagination what Adam suffer'd with her: For if it is a trouble to see a wife in pain, it must be a kind of martyrdom, to live with one great with child.

In short, after having suffer'd all the miseries which generally attend the breeding of women, Eve brought forth a son and daughter; Adam, who did the office of husband, midwife and nurse, received them in his arms, and gave the name of Cain to the
son,

son, and that of Calamena to the daughter.

He shed tears of joy at the sight of these two children ; and knowing that it was the fruit of a blessing of his Creator, he began to praise and thank him thus :

I thank thee, O Lord, with all the powers of my soul, that thy infinite goodness, without having regard to the greatness of my offences, has this day given me children. How merciful thou art ! how great ! how good ! and worthy of glory, to load with kindnesses even those who have offended thee. I know that I deserv'd to be the Object of the hatred of heaven and earth, the outcast of all creatures, to be buried in my own meanness, and in the darkness of an eternal oblivion. But, far from treating me with that severity, thou art pleased that the elements should serve me ; that I should become the father of all mankind ; and that I should live honourably in the memory of ages. I cannot relate all thy favours, O
Lord,

Lord, for the number of them is infinite. I only request that thou wouldst be pleased to continue thy assistance to me, lest, being left to my own conduct, I should fall again into those errors which have made me deserve death.

Eve afterwards had Abel and Delbora, which yet more increased the joy of Adam. Children are truly the delights of their parents, who see their own youth and life renew'd in that of this tender part of themselves.

Nevertheless, Adam had no great occasion to rejoice, beholding his children subject to all the miseries of human nature; unless it was a comfort to have companions in his miseries. Abel was destin'd from his youth to keep the flocks, and Cain to cultivate the earth: A father should never leave his children without employment. It is in youth as in wax, which is capable of receiving indifferently all sorts of impressions:

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So that if there is not given to them something in which they may be usefully employ'd, either they will stray in their conduct, or lose themselves in idleness; on the other hand, those exercises which they learn in a tender youth, become natural, and give neither pain nor inquietude.

In the mean time Adam saw himself from day to day overwhelm'd by the fatigue which the tilling of the earth gave him, which barely supplied his wants, and that by the force of cultivation; it was no more pliant to his obedience, and he was obliged to reduce it to its duty by a thousand repeated wounds, and by the scattering of seed. He gather'd his harvests with infinite labour and pains, as the plough and share, with all the other instruments of husbandry, which the industry of men has since invented, had not yet been used.

Was it not wonderful, to see the sole monarch of the world, obliged to employ him-

himself with such toilsome exercises to live ; I should say, even to so low employments, if they had not been since dignified by so many great men, who have worn a crown.

He did not content himself to receive what the earth yielded him, with usury ; he yet labour'd to make the most barren trees fruitful, and to bestow taste and delicacy on the most insipid fruits. Here he transplants a wild stock, and there he grafts one kind upon another ; and sometimes several upon the same trunk.

Necessity had now constrain'd wretched Adam to retire into some cave, the mean and gloomy palace of nature ; and that same necessity inspired him with design, to build some little houses, which want and industry did afterwards increase every day. It is also very probable, that he learnt from the swallows the first principles of architecture. This if true, redounds not
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much to the honour of Adam, who, tho' endow'd with so much wisdom, was obliged to irrational animals for the knowledge of protecting and sheltering himself from the injuries and inclemencies of the weather.

He went a hunting to refresh himself from a greater labour ; and he added to the pleasure of seeing, pursuing and taking wild beasts, the usefulness of exercising his body, and making cloaths for himself of their spoils. Certainly there is no business more honourable and more worthy of a man, who passes his life in noble retirement, than the employment of the chase, and all courage worthy of princes is contracted by this diversion. The body accustoms itself to fatigue and labour, the heart to dangers, and the hand to victory and combat. In short hunting is a war in the midst of peace ; and he who triumphs in it, deserves much more glory, as it is more just, to triumph over beasts than men.

Abel

Abel and Cain being arrived at an age capable of reason, Adam began to instruct them in this manner.

My children, as well as I know that the light of reason and nature gives you the knowledge of one only God, Lord and Creator of all things ; altho' it teaches you to honour him with all the veneration you are capable of, and orders you to worship him by the inward motions of your heart, and the outward motions of your body ; nevertheless, to satisfy my duty in quality of the child of God, and your father, I find myself obliged to give you instructions, of which you should not stand in need. My children, love God through gratitude, love him to answer his love, and be always faithful to him for the good of your own beings, and the safety of your souls. It is an ingratitude to all the world not to acknowledge the kindness they do us ; but towards God, who loads us with kindnesses, it is impiety. The contempt of favours from an inferior,
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draws their enmity upon us : imagine, then, what the disdain of the favours of God, and a superior, would cause whose power and will are equal. Take care, my dear children, not to draw upon you the wrath of the Divine Majesty, by despising his favours. That the divine resentment is so formidable, believe a father who has made the fatal experiment ; learn, by my misfortunes, if you are wise, to remedy your own. It is the effect of great prudence, to know how to find, in the fall of others, the means to prevent our own destruction. God is your master, your Lord, and your king ; and you can expect nothing but from him. Endeavour then to acknowledge his sovereign dominion, and to demonstrate your dependance on him, by offering your first profits ; sacrifice to him the first of your fruits, and the first lambs of your flock. He will multiply your goods, and shall cause to fall upon you the dew of his blessing. Believe me, my children, without the will and mercy of God, it is not possible to avoid

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those things which are noxious, and to acquire the good things which we desire, nor arrive at that eternal life which is promised us in the sovereign benediction. I have told you this, my children, not that I doubt of your good intentions, but to satisfy the desire I have of procuring your good, and the glory of my God.

It was with such like discourse that Adam instructed his children, who remembering the advice and precepts of their father, worship'd the divine Majesty with all submission. But the malice of the Devil diffusing itself on the most holy actions, poisoned them in such a manner, that the earth saw itself stain'd with the first blood of man.

God had taken pleasure in the sacrifice of Abel, because, having chosen the fattest firstlings of his flock, he had join'd to those victims that of his heart : But the offering which Cain made him of the fruits of the earth, was not agreeable to his eyes. Which
was

was the cause that he conceiv'd an envy against his brother, which tormented him cruelly.

Envy is a strange evil. A soul which has not the strength to resist its darts, presently loses judgment and reason. It is a serpent whose venom casts men into a mortal lethargy. It is so fatal a vice, that it conveys into the breasts of the envious, the pains of a thousand hells. The sacrifice of Cain, who offers the fruits of the earth, does not please God; to teach us, that those things which are earthly, and often employ the people of this world, are not agreeable to the Divine Majesty. Does not this providence of God point out to us the aversion he has to avarice, the object of which is shut up in the bosom of the earth? And should it not be for that reason that he refuses the offerings it produces? But rather he will have none of its fruits, because it has once incurr'd his curse and displeasure: What can you then expect, ye sinners, from

your prayers and sacrifices ; you, who by your crimes have deserv'd so often his wrath and indignation.

We do not find in the Holy Scriptures, that Adam ever offer'd sacrifices ; whether because it was not reasonable that there should be found in him, who was the source of sin, the origin of holiness and religion : Or, because the scriptures do not relate those things which contain nothing remarkable ?

In the mean time Cain, cruelly torment-ed by envy, which like a fury of hell had already produced in his heart a mortal hatred against his brother, could find no rest in himself. The colour of his face plainly shew'd the heat of that violent fire, which burn'd in his soul. For envy is like elementary fire, which is always active. His eyes, which were continually cast down towards the earth, plainly discover'd that he meditated cruel purposes.

God

God was pleased himself to give him such like cautions.

Cain, says he to him, from whence proceeds that grief which devours you? What does that colour portend? Why are your eyes turn'd towards the earth? Do not you know that he who only beholds the earth, sees terrestrial things alone? If hatred determines your heart to some execrable crime, consider that becoming a slave to that dreadful passion, it shall not fail, as blind as it is, to place incessantly before your eyes, the greatness of your sin, to torment your conscience, and to prepare in your heart chastisements which it shall have made you deserve; Good can produce but good; as all evils arise but from evil. Whoever sins loses his reason and passes from liberty to slavery: What greater misfortune is there than being a slave to vice and sin?

These holy remonstrances were fruitless: perfidious Cain had his countenance turn'd

towards the earth; and those who do not look at God, seldom regard his admonitions. We should look up to heaven if we would obtain assistance. It is almost impossible that a man who lifts up his eyes and heart to God, should ever abandon himself to sin.

Cain, not being able any longer to support the infections of his hatred and envy, invited his brother to walk in a barren field, to which is since given the name of Damascene, that is to say, mix'd with blood.

He conducts his brother into a barren field, because being about to commit a fratricide, he could not chuse a place more proper for such a horrible design, than that which nature had depriv'd of its gifts; as if it had foreseen that it would serve as a theatre for so bloody a tragedy. To conceal his barbarous action, he thinks he should not have for witnesses the trees, or the fruits of the earth, not being able to
imagine

imagine that innocent blood could not fail to implore divine providence. God did not permit him to kill his brother in his own house, because it was built in the form of a temple ; being willing to teach us by that means, that we should hold in veneration all sacred places, since he would not permit that it should be defiled by the most impious and profligate of all sinners,

Cain, transported with anger, being come to the place, begins to accost his brother with this impious discourse. Certainly there is neither judge nor justice ; and it is deceiving one's self to think that the just shall be rewarded, and the wicked punished. It is not the mercy of God which created the world, neither does his providence govern it. It is a vain fear that has impressed this imagination in the mind of man, that there is an omnipotent God : But I will believe nothing of it, since that cannot be. An accident of nature, such as the cause of our life is, does not deserve adorations.

Chance

Chance conducts and governs all things, and it is by that means that your sacrifices have been preferr'd before mine.

Abel could not hear such execrable blasphemies without being seiz'd with horror ; and the zeal that he had for the glory of God, which we should defend at the peril of our lives, obliged him to answer with emotion :

You speak, my brother, says he to him, against reason, in talking as you do against the wisdom, goodness, justice, and omnipotence of God. My sacrifices have been agreeable to the divine Majesty, because I have offer'd them to him with all my heart. If you do not quit those impious sentiments, I renounce your friendship, and acknowledge you no more for my brother.

He had scarce finish'd these last words, but being struck by the traitor Cain, he expired miserably, under a multitude of blows.

Per-

Perfidious Cain, who learns of yourself a crime which was not yet in use, and which wickedness itself would not, perhaps, have dared to introduce into the world. We must have masters to teach us virtues, and even then we acquire them with trouble; but vices are of our own invention, either they are born with us, or our own corruption produces them.

That barbarian remain'd immovable as soon as he saw his brother dead: either such a sight struck him with remorse, or that never having seen a dead carcase, the novelty fill'd him with wonder. Great crimes astonish even those who commit them; and the eyes often conceive terror at the outrages of the hands. After having turn'd the body on all sides, after having moved many times the hands and head of the bloody carcase, as if he had doubted of his death, or that fear, which gives impossibilities credit, made him hope for his resurrection;

tion; at last, convinc'd of the fatal effects of his crime, he says to himself :

Triumph, my heart, and enjoy a victory which your enemy can never dispute. I shall have no more any one above me, to rival me in honour and glory. My soul does not deserve to be tormented by the grievous agitations of mean envy. Envy bespeaks inferiority ; and as I should not be inferior to my brother, I had reason to kill him, since it was he that gave that passion birth in my soul. This action is so much the more just, as he has provok'd my anger by stinging and abusive words. Let his indiscreet zeal now raise him up again, and let his so much boasted sacrifices restore him to life.

But reason having in a little time taken place of anger, miserable Cain begins to feel his error, and presents no other object to himself but such as reproach him with his perfidy, and convince him of his crime. The fear of the just anger of his parents,
adds

adds new terrors to those which the stings of his conscience produce in him. He digs a grave, and covers the body of his dead brother ; as if he imagined he could bury his guilt with his carcase.

Scarce had he cover'd his wickedness by this action, which would have been pious if it had been done in another mind, but God asks him, where his brother Abel was. O God, full of clemency and mercy ! you anticipate sinners, you question them, to the end, that putting them in mind, they might acknowledge their crimes, and crave your pardon.

God will have men confess their sins, because confession is the foundation of repentance, that he may find opportunity to exercise his bounty, and to open the treasures of his mercy. As the obstinacy of Criminals who deny their Guilt, enrage even merciful judges ; so confessing with shame softens their severity.

But

But they who commit enormous crimes, always endeavour to conceal them; and when the blood of innocent persons stains their hands, they never fail to have a lie in their mouths. Impious and cruel Cain, adding falshood to his inhumanity, answers the divine majesty, How do I know where my brother is? am I become his keeper? What, dar'st thou deny, wicked wretch? answers God to him; the blood of thy brother crieth out for vengeance against thee, for thy execrable and unparallel'd wickedness. Go, perfidious man, I give thee my curse. Thou shalt be a fugitive and a vagabond upon the earth; which for having been stain'd by the pollution of thy hands shall refuse thee its fruit.

Cain, fill'd with confusion and fear, confesses his crime, but too late. and consequently to little purpose. He then retires with his wife and children; yet God was pleas'd to take him under his protection, lest he should be kill'd, and gave him as a mark a continual shaking of the head.

It was with reason that he distinguish'd him by that shaking of the head, who had the boldness to kill him who was the head of the church.

It was, perhaps, to punish Adam that God suffer'd Abel to die by the hands of his brother; as there is nothing which more sensibly afflicts a father, than the death, or wickedness of his children: Or to teach men, that the just, and children of God, are exposed to the persecution and cruelty of the wicked.

Adam having discovered the death of Abel by the flight of Cain, (for absconding is ever a presumption of guilt) after having fill'd the air with his cries, having utter'd many sighs, and having shed a torrent of tears, he returns to God, and addresses these words, which grief suggested.

Lord, has not my sin yet received the chastisements which it has deserv'd? Have

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I still new punishments to suffer, to expiate the crime of my disobedience? Is it possible that my tears have not obtain'd of your mercy an intire forgiveness? If so, my God, why do I breathe? and why behold the light of this day? Why has not the earth buried me in its abyss? Why has not the thunder of heaven reduced me to ashes? Is your justice destitute of chastisements? Is your hand without arms? But if my penitence could not atone for my sin; if it could not seal a pardon for my crimes; if they have render'd me unworthy of your infinite mercy; and if the excess of my iniquities so oppose your favours, that I never can again be the object of your divine beneficence, what share has an innocent poor child in the errors of a guilty father? In what is dead Abel, become blame-worthy? whose sacrifices have had the honour to please your divine majesty; To what do I see myself reduced? Miserable as I am, my condition is worse than that of beasts. Those animals, without reason, spare their own

own blood ; and, conducted by the instinct which nature gives them, they do not only forgive their brothers, but even all those of their own species. Perfidious Adam, these are the effects of your sin ; do not permit, O God, that my posterity people the world : From a corrupted root there can spring no good plant. And you, who have made your hands odious by dipping them in the blood of so good a brother, of whom you were so little worthy, impious Cain, what will you become ? hated of God, of men, and of yourself, what will you do ? Where will you go ? Poor father, deprived of two sons at the same time, and forced to pity more him who remains, than him whom he has destroy'd.

Adam had not ended his complaints here, if the cries of Eve, capable to soften rocks, had not obliged him to turn and comfort her : For love often takes us from ourselves, to transport us towards the object which we love.

We must, says he to her, submit ourselves to the dispensations of God's Providence, and accommodate the inclinations of our heart to his Divine Will, which comprehends in its operations secrets impenetrable to men. All that we call misfortune in this world, is so but in appearance, and in our own opinion; they are, possibly, so many benefits in the sight of God, who acts in a manner which we can't conceive. Of what use are our tears? What advantage do the dead draw from them? they are entirely useless to them. If our afflictions and our sighs could revoke the fatal sentence, I should condemn myself to eternal tears; I should say, let us consume our life in the bitterness of our complaints; but if it is a vain hope, and impossible; why should we add new torments to our former misery? It is very true, my God, that as you convince me, by the death of the most just of my children, that thou wilt not demand from me the propagation of all mankind; I promise to have no more correspondence
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with Eve. I will, Lord, if I fail of my promise, become the object of thy indignation; and I shall no more believe the divinity of thy being, if thou dost not hurl down upon me the most formidable thunder of thy wrath. Immediately Eve confirm'd by oath Adam's contract, and living only upon their tears, they neither of them ceased to deplore their loss.

There is no concern which will not admit some consolation; but that which the death of children gives, tries the patience of parents; it is the most insupportable of all. He who loses a child, feels a greater loss, than if he had lost a part of himself; because in himself he dies from day to day, whereas his life renews in that of his children; he advances by them to immortality.

Adam and Eve lived many years in affliction and continency, sacrificing to their grief for his death their most tender inclination;

nation ; until a messenger of heaven came with this information, from God :

It is high time, said he to them, to wipe away your tears ; continual affliction is not agreeable to God ; He will have you conform your will to his, in the most melancholy accidents of your life, Comfort yourselves, the divine majesty will restore to you, in the person of another son, what you so much lament in the death of Abel. This son shall give to your posterity the means to revenge themselves on him who has been the source of all your miseries. It shall be from him that there shall descend after some ages, a God and man ; then fear not to live together as you have before done ; for by the order and authority of his divine majesty, I absolve you from your oath.

They thanked God with a profound humility, and in a little time Eve conceived, and afterwards brought forth a son, which
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they named Seth; saying, the mercy of the Lord has favour'd us with a son, who shall repair the loss of Abel. We may judge of the care Adam took of his education, by the improvements he made; he deserved by all people to be called a divine man. He gave names to the stars, and invented the HEBREW Characters. He gained the love of all the world by his piety and goodness; he was an example to posterity, and the glory of his family.

In the mean time men had multiplied to such a degree, that they were obliged to seperate, to cultivate new lands, those which were already inhabited not sufficing to furnish them with nourishment.

It was on that occasion Adam put in practice the gifts that he had received from heaven: He established laws by which he taught virtue, and ordered it to be practised? for vice was so encreased, that it was necessary to restrain it. That wise father not being
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able, by reason of the distance of places, to rectify every where the disorders which infinitely encreased, had recourse to laws which make the prince always present, tho' he be ever so far distant.

There is the natural and written law ; the natural law is a sentiment which springs up with reason, and which, by the testimony of the conscience, gives the distinction of good and evil. But so sacred a law is either unknown, or despised by such depraved souls, whom a vicious custom has debauched ; hence it was necessary to give a written law, divine and civil, to serve as a necessary foundation to all human society.

The laws of Adam had no other end, but the union and preservation of the people, the correction and direction of manners ; to maintain subjects in the obedience and fidelity which they owe to their prince, and to oblige them to acknowledge and serve God religiously. That wise legislator would
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not renounce the right which the divine majesty had given him, to reign over all the creatures of the universe. Thus he reserved to himself the power to change, correct, and interpret the laws, according as he should judge it convenient. He well knew that all cloaths do not fit all ages, nor all meats all sorts of stomachs. The beginning, the progress, and decline of distempers, are not always treated with the same remedies; we must change the laws and rules according to the times and occasions.

Adam divided his first people into different corporations, and gave to each one of his sons as their chief, as well to ease himself, as to perpetuate the sovereignty among the chiefs of his family.

We must not then wonder if a lust for dominion is natural to the greatest souls, since it is a distemper which took its birth with the first man.

Altho'

Altho' he had divided the command among his sons he had nevertheless reserved to himself the supreme authority, to repress their licentiousness, and not to put a contempt upon his prerogative of reigning, which he had received from God, as the greatest and most desirable of all. He who willingly refuses to rule, either declares himself incapable, or unworthy.

Towards the verge of his life Adam heard of the progress of his son; he had intelligence that he was retired towards the east, where he had caused a city to be built, which he had call'd ENOCHIA, from the name of his son ENOCH. This news gave him no joy, very well knowing that the desire of building cities could spring but from an extreme fearfulness, or an excessive ambition.

He knew by his own experience, how dangerous it was to hide himself; he knew the nature of Cain, who lov'd to exercise
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tyranny, and to take away the Goods and property of others, and breathed nothing but blood and slaughter. He plainly saw this impious man had built himself a City only to favour his robberies, and to commit with impunity all sorts of crimes.

All these considerations gave deadly inquietude to Adam ; so that his long life was no more than a continual death. He griev'd to see vices increase, in proportion as he saw the number of men multiply ; to see justice despised even by those who should be the protectors of it ; goodness no more pass'd but for a virtue in idea. Avarice was become the chief inclination of men, and impurity reign'd in all hearts, in its most deformed colours. It is to be presumed, that these reflections obliged Adam to entreat God several times with extraordinary fervency, that the divine goodness would be pleas'd to take him out of the world, as out of a labyrinth of perdition and misery.

After

After having seen the seventh generation, as he at last perceived the fatal moment to approach, in which he should pay the tribute which we all owe to nature, he caused all his sons and daughters, whose number was very considerable, to be called to gether, and he instructed them in what was their duty, for the service of God, and the safety of their souls.

My children, says he to them, I perceive that my end draws near, these gray hairs teach me, that I am in the winter of my life ; these trembling limbs, which cannot support themselves, foretel that I must soon fall. It is an effect of my crime, and the Will of God, who has appointed that every one shall return to their first beginning. As a testimony of the love I have for you, I will, before I leave you, give you all the advice, that I think necessary, for the welfare of your bodies, and the safety of your souls : Believe the words of a dying father, who speaks to you without any other interest than

than that of your own happiness. Remember, my children, that the first and most ardent desires of your hearts, should carry you to love one only God in three persons, and unity of essence. Your duty and interest equally oblige you to it. He is not a man, or does not deserve the name of one, who refuses to devote all the powers of his soul to that God, who always loads him with blessings, both spiritual and temporal, and who with the same equity as he punishes vice, also recompenses virtue. As he alone can claim your adorations, he will also be worship'd alone. Observe this diligently, my children; for I foresee that by neglecting this, an infinite train of evils will accrue to my posterity: Blind posterity, who shall go aside by adoring the works of their own hands. Idolatry shall spread itself over all the world, wrest the thunder from the hand of God, and force his mercy to abandon numberless generations to the most rigorous justice. Luxury, impurity, and lust shall also kindle the fire of his anger,

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not only to punish such scandalous enormities, but even to consume the memory of them. Beware, my children, beware of anger; it is an inconsiderate passion, which obliges the hand to shed the blood even of the innocent. You may see, by the example of your brother Cain, how much homicides are odious to the divine majesty. Let the blood which is shed be ever so despicable, it always stains the hands of those who spill it.

Murder is so execrable that it sullies them with guilt who kill, even such as seek after, and desire death. You must be so far from taking away the flocks, the fruits of the earth, and in general, whatsoever belongs to others, that you are not even permitted to covet them; it is from thence that envy is known to spring up, and was the cause of that cursed serpent, which has been the cause of misfortune to all mankind. Take care not to give yourselves up too much to the pleasures of your senses; your complying

plying with their demands, shall insensibly lead you to sin. They are generally false guides, negligent centinels, and the tyrants of the soul.

They give birth to pride, the father of all vices, and which aspires even to the clouds? they teach avarice, that insatiable desire, which corrupts honesty, and opens the door to all sorts of evils; they kindle the flames of luxury, that furious passion, which perverts reason, and make a man rebel against himself; they teach the intemperance of the palate, which holds many vices link'd to it; it excites the will, inflames the affections of love and anger, and declares itself the abettor of all vices. In short, whosoever obeys his senses, becomes an enemy to God; because the senses approving nothing but their own gratifications, and listening to none but themselves, ofteneft lead men into errors.

My children, the mercy of God, who is

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pleased that punishments should be preceded by profitable advice, orders me, to enlighten your minds, and to pronounce to you the misfortunes which shall happen. God shall give you, to punish your crimes, Children who shall be the objects of his Almighty indignation. The earth shall open her bosom, the waters shall cover the highest mountains, and the fishes shall occupy the habitation of the birds. The only means to prevent these calamities, is to love God, to serve him faithfully, and to obey his laws. Foolish people, why do you not employ yourselves in things which can intitle you to an eternal happiness? Is it so great a trouble to practise the works of mercy? My children, fear God, appease his wrath, or your destruction is certain, and is not very far off. Train up your children in the fear of his divine majesty; perhaps by your penitence you may incline him to mercy, and prevent the chastisements of divine Justice. I know that my words will not effect the minds devoted to ambition, to
plea-

tures, to impurity, to rapines, to murders, and saerileges; but the grief which the foresight of your destruction gives, obliges me to speak to you, tho' it should be fruitless. What comforts me is, that if my cautions are not serviceable to all, one alone will profit by them for all the others. I see in the most hidden secrets of divine providence, that of the race of that faithful child, there shall be born a virgin, who being a mother and virgin at the same time, shall crush the head of the serpent, shall bring God in to the world, and shall open the gates of heaven to just men.

Adam was heard with more astonishment than credit: For all his children, except Seth, had abandon'd themselves to infinite crimes. They ridiculed his predictions, because we do not easily believe what we do not desire should happen. And it is the ordinary effect of sin, to blind the mind, and to take away judgment and reason from men.

Adam communicated in particular to Seth, who alone deserved his blessings, all that was passed, and should come, of which God had given him the knowledge. He foretels to him the ruin of their posterity, the birth of the blessed Virgin Mary, the passion and death of our Saviour, the deliverance of our souls, and the institution of the new law ; he tells him to instruct his posterity of it, and to make memorandums of it upon two tables, one of which should resist fire the other water ; he commanded him above all things never to suffer his children to marry with those of the race of Cain.

The vices of fathers almost ever descend to the children, and it would be of great advantage to the world, if the wicked were deprived of successors. Wolfbane and helmöck do not grow from a wholesome root, and serpents produce but serpents.

Adam,

Adam being thus arrived to the age of 930 years, overwhelm'd with years, or his own infirmities, at last quitted this mortal life, restoring his body to the ground, and his soul to his Creator.

According to the opinion of many, he died on a friday the 3d of March, which was the same day of his Creation; as it were to shew, that happiness and misery terminate in the same point.

He was of a strong constitution, conformable to his height, which was something gigantic. We may believe that he was very well proportioned in all parts of his body, and of a beautiful countenance, since he was form'd by the immediate hand of God. He was buried at Hebron, in a tomb of marble, and afterwards transported to Calvari, exactly to the same place where JESUS CHRIST died: The divine providence having thus order'd it, to the end, that the blood of God might wash the ashes of the first sinner.

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Excess of love ! unbounded mercy ! it is for that reason, without doubt, that there is seen at the feet of JESUS CHRIST crucified, in the images which represent him to us, a death's head, which describes that of Adam. Holy writ does not make mention of the time that Eve liv'd : and it is, perhaps, because we should not know of her death, who deserved to die almost before she was made ; since she was the cause of all the misfortunes to mankind. It is very probable, that she died of old age, or the grief of having seen Adam die : God having permitted that she should survive her husband, to increase her troubles, by regretting the loss of the dearest part of herself.

Behold the life of the first man in the world, of the first father, and of the first saint. He possessed all natural and acquired benefits ; he understood all sciences ; he invented all arts ; he surpassed all mortals in wisdom, and in the perfect knowledge of
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all natural things; which he knew in their originals, rather than by their qualities.

He found his abasement in his grandeur, and his glory in his fall; he was never more unhappy, than when he had arrived at the highest pitch of his felicity; because he did not know how to maintain himself there. He sinned, but knew not how to repent. I know not whether he has done more harm than good to his posterity. For if, on one side, he has made men subject to death, he has, on the other hand, procured them, by giving opportunity to the word to assume human nature, the greatest testimony that God could give of his love.

We may see in his life how much the conduct of God is different from that of men. Man cannot bear his equals, he would surpass all the world, in riches, in authority, in honours, in nobility, and in virtue. God, on the contrary, full of goodness, and incapable of envy, has been well pleased to create man almost equal to himself; for he has made him like to himself,
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in every thing where he could bear any resemblance of him.

Because man was enlighten'd by the strength of reason, God submitted to his command all the animals of the earth; to teach us, that the characteristic of man, understanding and reason, which center in him alone, should reign over the inferior, that is to say, the sensual appetite, which is common to him and beasts.

Let us here make some important reflections and let us consider, that great prosperities are but of short duration: They are like the lightnings, which disappear in an instant; the brighter their light is, the shorter its Duration; and that brightness which strikes our eyes, does but increase the gloom of that darkness which follows it. Such was Adam in the terrestrial Paradise, when he passed in a moment from a throne to exile.

Secondly, let us consider, that the advantages of nature, the gifts of grace, the di-
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vine admonitions, and even the presence of a God, are all useless, when once our Will is determined to follow vice, which tyrannizes over our reason.

Let us consider in the third place, that the greatest minds are subject to the greatest errors; since Adam, the wisest of all men, has fallen into a sin, as much more inexcusable, as it was easy to avoid. Let us, moreover, consider, that we must not trust to riches, to honours, to dignities, nor to the friendship of the great; since one sin of disobedience alone, led Adam into extreme misery, and drew upon him the hatred of a God, who had created him in his own likeness.

In short, let us consider how dangerous the errors of fathers are to their posterity; since all ages, till the end of the world, shall bear the weight of Adam's sin.

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to the friendship of the great; that we
are at distance from the world, and
from riches, and from glory, and from
the friendship of the great.

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In those days we consider how dangerous
the error of riches and of honors and
of glory, and of the friendship of the
great, is to the soul of man.

D. D. 1863